

251 Young banana leaves (*adón*) are used very extensively for wrapping
 245 purposes, especially when things have to be kept fresh, for instance
 cooked rice, several kinds of viands, etc.

The men cut down (*lappadón*, *maglappad*) the leaves with the *alined*
 (hatchet) and gather (*manaxidón*) them.

Dry banana leaves (*arupdt*) are used for wrapping all kinds of
 small objects.

245 A banana plantation where the leaves are all withered, is supposed
 776 to be the abode of the spirit *Aléxan*. For the rest, no harm is done,
 as she never attempts to destroy the fruits.

6. YAMS

244 The origin of yams or *úbi* (*Dioscorea alata*, L., *D. pentaphylla*, L.,
 773 etc.) is authenticated among the Ineg by the following stories:

Ucil from Bolo (O dialect, Main branch) told me this:

Ya nonónná ná úbi

The first yam

*Kító inumbét dató dōdon kiddi itó nōnná ná alxár ówānda kanó
 ná anán dató tōlāy ta amminán dató dōdon. / Kanó ówānda ná anán
 kító mammina ná natāy ináru-da ya anóna-da sēda ná anán āy
 imulada to tabbit nató ababbín. / Ay to ya nagbalín ka úbi to ya
 nonónná ná úbi.*

When the locusts came here in former days, the people, it is said,
 had nothing to eat, as the locusts consumed everything. And when
 they had nothing to eat, so they would all be dead, they took out a
 part of their children's bodies, and they ate it, and they planted the
 flesh of the child. And that became a yam: that is the first yam.

Another man related to me a similar story with reference to the
paddig-yam: it is very large, and its skin is very red; it looks as if
 it were bleeding. On a certain day, a mother took her babe as soon
 as it was born and cut it into pieces, which she buried in the ground.
 After a while they grew, and when the woman dug them up, they had
 become *paddig-yams*. She cooked them, ate them, and found them
 to be a savory kind of food.

A different story is woven around the *dinampáyán*, a kind of *lo-tó*
 (*Dioscorea fasciculata*, Roxb. and *D. aculeata*, L.). The *lo-tó* are
 small yams, whose meat is yellowish or white and very soft; their
 skin is thin and whitish or brown, and is easily peeled off when cooked;
 their vines and leaves are thorny. Formerly all *lo-tó* were soft

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stones. A little child having stepped on one of them, the latter took the shape of a small foot: that is the reason why the *dinampayán* are more or less footlike and have small projections like toes. 539 824 244 773

In Isneg, *úbi* is the general name for all yams, and *lo-tó* is the general name for several kinds of soft yams whose skin is white or whitish. In Iloko, *úbi* refers only to one kind of yams (*Dioscorea alata*, L.), and *tugi* is the Iloko equivalent of the Isneg *lo-tó*. In Kankanay, *tugi* is the sweet potato. 244

Besides the *paddig* (*úbi*) and the *dinampayán* (*lo-tó*), the Isneg cultivate the following varieties (belonging to different species of *Dioscorea*) of *úbi*:

The *aniágdát*: A kind of yam with purplish skin.

The *baraón*: A kind of yam almost perfectly globose.

The *bisóyoñ*: A kind of yam with purplish skin, very long and crooked.

The *kamáñag*: A kind of yam very similar to the *Dioscorea batatas*, Dene., but with a different vine.

The *dampanán*: A kind of *lo-tó* with a very pubescent skin, the most esteemed of all.

The *pixdy*: A kind of *lo-tó* with a very thin skin.

The *maritrag*: A kind of wild yam, with comparatively small vines, growing along brooks. The Isneg improve it by cultivation. Perhaps *Dioscorea batatas*, Dene.

Whereas most other tribes cultivate yams rather sparingly, the Isneg plant them much more extensively than anything else, rice excepted. In this they resemble the Batan, whose staple food is the yam: rice, however, is not grown by them.

It takes yams one year to develop their tubers; they may be planted at any time.

Before planting *lo-tó*, the Isneg wash the parts that will be confided to the soil, with *babbalowán*-vines cut into pieces and soaked in the juice of the sugar cane. This is done to ensure their sweetness. The *babbalowán* is a herbaceous vine with yellow flowers and with leaves that resemble those of the *úbi*; it grows in gardens planted with *lo-tó*.

When they want to plant yams (*magbaló*; sometimes; *magtuwág*, which is said of both planting taro and planting yams), the first thing they do is to cut a certain quantity of tubers into pieces (*maráru*- or *mañáru*-). Then holes are bored in the ground by means of a *paló*- (hoe) or a dibble (the *saguró* or the *itytundó*; the latter being called *ibabaló* when used for planting yams). Some ashes are strewn in each

46: Wilson
538, 539, 773, 173

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[For the texts of various Apayao myths and folktales, see
category 116, pp. 44-170. --Analyst]

Ewagan is very handsome, shining like a flame. 776
A great bird, *Gabilayan*, carried him through the sky. He has great strength and has magical powers. He can cross a river without a boat and can change his body into a pig. There are many stories told of his fighting, hunting, fishing, and farming.

At one time when the sky was very near, Ewagan 773 lived on earth. He built a house for the poor and 821 made a *kaiñgin* for the blind and lame who could not work. He showed the people how to make *aliwas* and build good houses. In order that the people might more easily reach the sky, Ewagan planned to build a high tower. He called all the people together and held a big meeting; but the people from the different *barangays* had different dialects and could not understand orders. So he had to drop the project and send the people home. However, he did take the people 497 in his own *barangay* and built a great bridge across the Apayao River at Lucban. You can still see the stone posts of the ancient bridge standing there.

Ewagan stayed for some time on earth; but one night *Hasatan* came to him in a dream, and persuaded him to become an *anito* in the sky world, so that he would never become tired. At the same time, he could help the people just as well and cure them of their ills. Ewagan agreed and *Hasatan* used his magical powers to change Ewagan into an *anito* in the sky world.

At first, the sky was so very low that the trees could not grow very high, and the strongest of them grew right into the sky. But one day a woman was pounding rice and she raised her pestle so high that

773 it struck the sky. The sky became frightened and
821 raised up, causing a great commotion, and the trees
were torn out of the ground.

776 To the family of Hatan, I will add the names of
[771] some other *anitos*. The tendency is for them to lessen in scope, in number, and in interest (i.e.—toward monagony). First I will mention some good *anitos*.

776 *Kaybacan* is the guardian of the house. A feast,
577 *pildap*, is given to him upon completion of a new house.
342 Small spears are placed there in the house where he stays. Whenever there is meat, a small portion is placed on the spears. Otherwise the family will get
[764] sick. No eels, deer, or mud fish are brought into the house; for the *anito* dislikes their smell and would run away, leaving the family to sicken and die.

776 *Pilay* is the guardian of the farm. He lives in
241 the granary. If a stranger touches it, he becomes lame. A small feast, *pespes*, is given to him at the beginning of the harvest.

Ambungan is the guardian of the rice harvest. Before harvest one must mix some burnt rice with shredded coconut and eat it under a certain big tree
[821] where he is. If the owner does not do this, strong winds and rain will come and blow down the grain.

776 *Danag* is the guardian of the fishermen and hunters; while *Ayan* induces the wild pig to run into the trap; but *Siwasion* helps the wild pig and deer to avoid the hunters.

Daguan makes one strong to work, and *Manglanbang* is the guardian of the warrior; while *Panugatang* is the guide. *Sangasan* guards the entrance to the *barangay*.

536 is rather monotonous and at other times becomes excitingly thrilling, according to the drift of the story.

538 In order to follow the tune, the narrator will often

522 draw out the end of some words or maybe add meaningless syllables. There are many repetitions of action and thought, as well as inconsequential happenings. Incongruities of action and sudden transitions of scene often occur. Once in awhile the narrative is broken by some ludicrous incident just as you have clowning in a drama. The greater pleasure is not so much in following the development of the plot of the story as it is in the delightful manner of the telling. Yet the plot is interesting, being often based on some
[512] practical joke. Listening to such a story is really a very happy way to spend an otherwise dull time. Sometimes the people stay up all night and listen to them.

126 However, if one wrote down every syllable which the story teller uttered in narrating one story, he would have a book which very few people would care to read. Therefore most of the folk tales in this little collection are written in the short way. With some, the popular dialect used (sometimes ungrammatically) is also given. The English following is a free translation. Sometimes two versions of a story are given.

121 Some students make distinction between myths

538 and folktales. But the people have only one name,

● 773 *adodit*, for both; and as a matter of fact, there are
776 few folktales which do not have a religious element.

In the early days the main distinction between *anitos* and men was that they lived in a different place: the only physical difference being that the female *anitos* had only one breast which was in the center of their

bosoms. It was possible for an *anito* to be a man or
for a man to become an *anito*. If the people make so
little distinction between gods and men, why should I?
Anyhow, here are some of the Apayao tales.

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